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Note on two Assyrian words hitherto unexplained.—By
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(1) *da'dlu*.

THE word *da'dlu* is explained in none of the Assyrian dictionaries. Delitzsch (*Handw.*, p. 215) defines it as 'a name of occupation' (*ein Berufsname*); Meissner (*Supplement*, p. 30) as 'an official' (*ein Beamter*); while Muss-Arnolt (*Concise Dictionary*, p. 247) gives no definition at all. *da'dlu*, which occurs in five passages in Harper's *Letters*, seems to mean 'scout' or 'spy.'¹

In the letter K. 760 (=H. 424) Iskhur-Bel writes to the king (obv. 6-9): *ina muṣṣi ṭēmi ša māt Urartā am-da'āle assápar; itārū kī annī iqṭebi'āni* "I sent out scouts for information about Urartu. They have returned and report as follows." He then proceeds to quote the report of the *da'āle*, which contains precisely the sort of information likely to be furnished to a military commander by his intelligence department.

K. 645 (=H. 444) is a letter to the king from an official whose name is obliterated. He writes (rev. 3-9): *ša šarru belī išpurāni mā am-da'āle šupur; ana II-šu assápar; issenūte ittalkūni dibbe annūte iqṭebūni; issenūte udīna lā uḡūni*, "My lord the king writes 'Send out scouts.' I have sent twice. Some have come in and make this report; others have not yet set forth." *issenūte* (*i-si-nu-te*) stands, of course, for *ištenūte*, the plural of *išten* 'one,' with the well known assimilation as in *assápar* for *aštápar*, etc. (Del., *Gram.* § 51, 2), and this is the only passage known to me in which the form occurs.

In the letter K. 1907 (=H. 148) Ašur-reḡū'a writes to the king (obv. 3-4) in similar terms: *ša šarru belī išpurāni mā am-da'āleka (da-a-a-li-ka) ū Turušpā šupur* "My lord the king writes to me 'Send your scouts to (?) Turušpa.'" The remainder is broken away.

¹ [Cf. R. Campbell Thompson's review of R. F. Harper's *Assyrian and Babylonian Letters* in the *American Journal of Semitic Languages and Literatures*, vol. xvii, No. 3 (April, 1901), p. 163, n. 1.—P. H.]

In K. 1021 (=H. 309) Bel-emurani writes (obv. 4-8): *ina muxxi lišāni ša šarru belī išpurāni assapra am.da'āle. Uđini lā illakāni; ina pānšunu adāgal*, "In regard to my lord the king's message about the *lišānu*, I have dispatched scouts. They have not yet come in. I am waiting for them." What *lišānu* means here is not quite clear.

In K. 80 (=H. 52), Nabû-nadin-šum writes that, in consequence of orders received, he went after *takpirtu* (whatever that may mean); that he set out from Nineveh and proceeded as far as the town of Sasiqani. The letter concludes (rev. 2-10): *tēmu ana am.da'āle ša ištu Ninu'a issiṣa ūcāni u ana am.da'āle ša Kalxa assākanšunu, muk:*² *tubbalā ina libbi āl. Kasappa tušdlikā*, "I gave orders to the scouts that went with me from Nineveh and to those from Kelach 'Bring along (what you find?) to the town of Kasappa'" (cf. Del. *Wörterb.*, p. 472). As the meaning of *takpirtu*, upon which the whole context depends, is unknown (cf. Delitzsch's *Handw.*, p. 348^a), this passage is somewhat obscure. It would seem, however, that the *da'āle* were dispatched in various directions with orders to search out and bring in certain matters to a common rendezvous.

In the first two passages cited it seems clear that the *da'āle* were scouts or spies sent out to obtain information. In the three remaining passages, while the context is of too general a nature to be altogether decisive, the same meaning suits very well. This is further borne out by the *nisbeh* form in IV R 50, 3^a, where the witch is termed *da'ālītum ša bīrēti, xa'ātītum ša rebāti*, "She who goes spying through the streets and prying through the market places."

The verb *dālu*, from which *da'ālu* is derived, means 'to be in motion, to go about, go around,' and, as pointed out by Talquist (*Spr. der Contr. Nabuna'id*s), is to be compared to Syr. ܕܠܐ, Ar. دال (الزمان), etc.) which have about the same meaning. *Dullu* (i. e. *dālu*) 'occupation, work,' is properly the inf. piel of the same stem (Talquist, o. c., p. 64; Meissner-Rost, *Bavinschr. Sanh.*, p. 107, n. 21). It is also to be noted that, in V R. 29, 34. 35g, *da'ālu* occurs as a synonym of *dalpu*, a derivative of *dalāpu* 'to march, go' (Ar. دلف). As regards the development of meaning therefore, *da'ālu* presents a close analogy to

² Cf. Delitzsch, *Assyr. Lesestücke*⁴, p. 173^b.

Heb. מרגלים 'scouts, spies,' the piel participle of the denominative verb רגל 'to go about.'

(2) *ālā*.

In Delitzsch's *Handwörterbuch* (p. 33) this word is tentatively compared to Heb. אולי and defined as meaning 'perhaps,' an interrogation point being placed after both etymology and definition. Delitzsch's *Wörterbuch* (p. 225), his *Assyrian Grammar* (§ 82), and Muss-Arnolt's *Concise Dictionary* (p. 40) contain the same explanation, as does also Delitzsch's note in *Beiträge zur Assyriologie*, vol. ii, p. 40.

ālā occurs quite frequently in the letter texts and means 'or, or else' (𐎶 + 𐎶). In K. 1242 (=H. 50) the priest Aggullānu writes to the king in reference to sacrifices to be offered, and says (rev. 8-11): *allaka azzaza ina pān niqē, ālā annaka anāku. Minu ša šarru iqábūni šarru bēli iqábūu*, "Shall I go and be present at the sacrifices or (shall) I (remain) here. Let the king my lord say what he thinks (best)."

The letter K. 650 (=H. 128) is from Mannu-kī-Ninua to the king. In the reverse (6-10) he writes: *šumma nišē ussebila, ina muaxxi šarri belī'a ušēbalāšunu, ālā mīni šitini ana šarri belī'a ašāpara*, "If he sends these people, I will forward them to my lord the king, or else I will send the king full particulars (regarding them)."

In K. 653 (=H. 154) Zer-ibnī, indignant at the aspersions of a certain Marduk-erba, writes to the king (obv. 6-11): *šumma Marduk-erba siparra parzilli assākan, siparri parzilli-šu lipturā ina šepē'a liškunā; ālā ša ana šarri belī'a istāni lišānšu ištu xarurtišu lišdudāni*, "If I have put Marduk-erba in fetters, let them take off his fetters and put them upon my feet; or else let them tear from his throat his tongue which has thus lied to my lord the king." The meaning of *siparru* would seem to be clear from the context. The word is doubtless to be derived from the same stem with *saparru* 'net,' *supūru* 'enclosure' (Del. *Handw.*, p. 509). Harper restores *li-[iṣ]-tu-ru* in line 8, but the context seems to demand *li-[ip]-tu-ru*.

K. 619 (=H. 174) is a letter from Marduk-šarra-uṣur to the king. The writer reports that Ašpabari, king of Ellip, has had a dispute with certain individuals and tells them (obv. 13-16): *ikkunā; alānikunu pegā. šumma qarāba tuppāš, epšā; ālā rammi'a*, "It is all settled; your cities are taken away. If you

want to make war, do so; or else let it alone." I have already treated this passage in vol. xx of this Journal.

In the letter 83-1-18, 41 (=H. 375) Nabû-šum-iddina writes to the king about horses. In the reverse (2-12) he says: *šisē . . . ša ūmu anni'u ina pān šarri beliḫa irrabāni izzazū ina libbi ekal maxirti, ūlā ūḫū. šarru belu tēmu liškun šumma ūḫū šumma lizzizū*, "Are the horses which come to the king to-day to stay in the outer palace, *or* do they go on? Let my lord the king give orders as to whether they are to go or to remain." This example is especially clear as *ūdā* occurs here in parallelism with *šumma*, 'if, whether.'

Other passages might be cited but these will probably suffice. *Ūlā* may be explained as a compound of *ū* 'or' and *lā* 'not.' In Num. 22, 33 *וְלֹא*, which is a compound of *וְ* and *לֹא*, means (like *ūdā*) 'and if not'; it is unnecessary to read *וְלֹא* (LXX, καὶ εἰ μὴ); but it would perhaps be more correct to point this word *וְלֹא*. Cf. also Hos. 8, 7.